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NO. 2 2009



Dracontias

No. 2 2009

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Melez!

The Qliphoth are dark, chaotic and destructive forces, so why would one wish to work with them? This is a question that the Draconian adept must ask him/herself now and again. Through the tunnels of the Qliphoth flows the energy of life which makes us grow and develop, but at the same time it consists of an energy that breaks down and consumes. There are no easy answers regarding difficult questions, but one down to earth answer about the Qliphotic work is that it corresponds to what physical training does for the body. Training breaks down the body, but afterwards it becomes stronger, healthier and full of well being. In a similar manner, the Qliphoth at first acts as a destructive agent, but in the end it makes us more powerful and more alive. This is a demanding work, but it makes us grow, progress and feel better; through the initiatory magic we enable the vital energy of the Kundalini to grow so that we are finally drinking the Amrita, the elixir of life, that opens our eyes and makes us clear seeing. The Qliphoth is simultaneously demanding, terrifying and challenging, but also generating life power, pleasure and increased consciousness.

The Magical Week 2009 was booked full faster than any previous year and we regret that we have had to turn down many members. We encourage all who would like to participate next year, 2010, to book your place well in advance. A mile pole in the history of Dragon Rouge is an official working in Seattle on September 17 this autumn. We are hoping that many of our members can come to this meeting; since it will in all likelihood become the seed of our first Lodge in the United States.

HDHM!

Editor Thomas Karlsson. Layout T. Ketola. English translations from Swedish by Tommie Eriksson. Front cover serpents by KTL, based on a fresco at Pompei.

For opinions or suggestions, please write to administration@dragonrouge.net.

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TOMMIE ERIKSSON

Tantra and the Left Hand Path

PART 2 – AMRITA

Looking through the main sources – Vedas, Tantras etc – one will encounter several descriptions and interpretations of the mystical Amrita. It can, to begin with, be associated with the concept of Soma, as already in the Vedas, Soma is mentioned, and the Indologist David G. White claims that the term may designate both immortality, the immortal gods, the world of the gods or, most significantly, the fluid or nectar that can give immortality.¹ The sacred Soma sacrifice is associated with immortality and according to White, it is the sacrifice itself that makes Soma potent.²

Already in the Vedic traditions we find embryonic notions of this interplay between the human, divine and sacrificial – and mineral – realms.³

So, a deeper investigation of Amrita demands that one goes back to the Creation itself. One important aspect here, is the churning of the sea, which can be found in the Puranas and the Mahabharata, and so a certain extent in the Brahmanas. The gods have gathered on Mount Meru, and wishes to achieve Amrita. They pull up the mountain Mandara with its roots, placed it on the back of a turtle, used the serpent king Vasuki as rope and thus they churned the sea. The Asuras and the Danavas pulled in one end of Vasuki, the Devas in the other. Trees and plants fell into the sea and it slowly turned into butter, but with a final effort they managed to produce Amrita – the elixir of immortality – and it was presented by the god of medicine, Dhanvantari. In this process, also the sun, the moon and the goddess Lakshmi had been created. The Demon Rahu suddenly lept forward and stole a drop of Amrita, but since Vishnu only allowed the Devas to drink, he chopped his head off. This

is the root of the feud between Rahu and the moon. The moon is associated with the nectar of immortality.

There is, however, also important aspects of Amrita in the myth around the Vedic sacrificial god Prajapati and the Soma that the gods in the Vedas are consuming to retain their divinity. White cites a chapter of the *Satapatha Brahmana* (6.1.3.1-5), in which Prajapati transforms himself into gold after having expressed a will to exist and to reproduce.⁴ White then moves on to describe how the hot energy, the inner fire that transforms Prajapati to gold, was enabled through religious discipline; this idea would then revolutionise the Indian religious paradigm, this concept that also people could internalise the sacrifice and thus no longer be dependent on the outer sacrifice.⁵ This is the foundation for the thoughts that later appeared in the Upanishads, Puranas, Sutras and Tantras – not least in the Vamachara.

The very concept of Soma, which has also been described as an intoxicating beverage in the Vedic texts, has a somewhat diffuse content. We can be pretty sure that it is not a fermented alcoholic concoction, since that already existed under the name Sura. Others have suggested that Soma may have been the *Amanita Muscaria*, an interesting theory, though as all of them, very hard to prove. Finally, certain findings of Ephedra in Iran, has given that theory its adherents.⁶

In any case, the Tantric tradition is founded on the internalisation that is described above. The Tantric uses different techniques, methods and rituals to achieve the nectar of immortality, the Amrita or Soma. This elixir is referred to as a specific substance, or fluid,

and when the Tantric has awoken the Kundalini to the highest level, a nectar or wine will flow, according to many Tantras. White writes that this nectar is the fruit of the sexual abstinence of the Tantric; instead of having physical sex, the Tantric channels the Kundalini up through the central channel of Sushumna. The question of sexual abstinence is, however, not pivotal in all Tantric schools, and is not something a Draconian magician should focus on too much. Since, the practical, or esoteric Tantra, especially that associated with LHP is generally separated from other systems through its ecstatic and sexual elements.

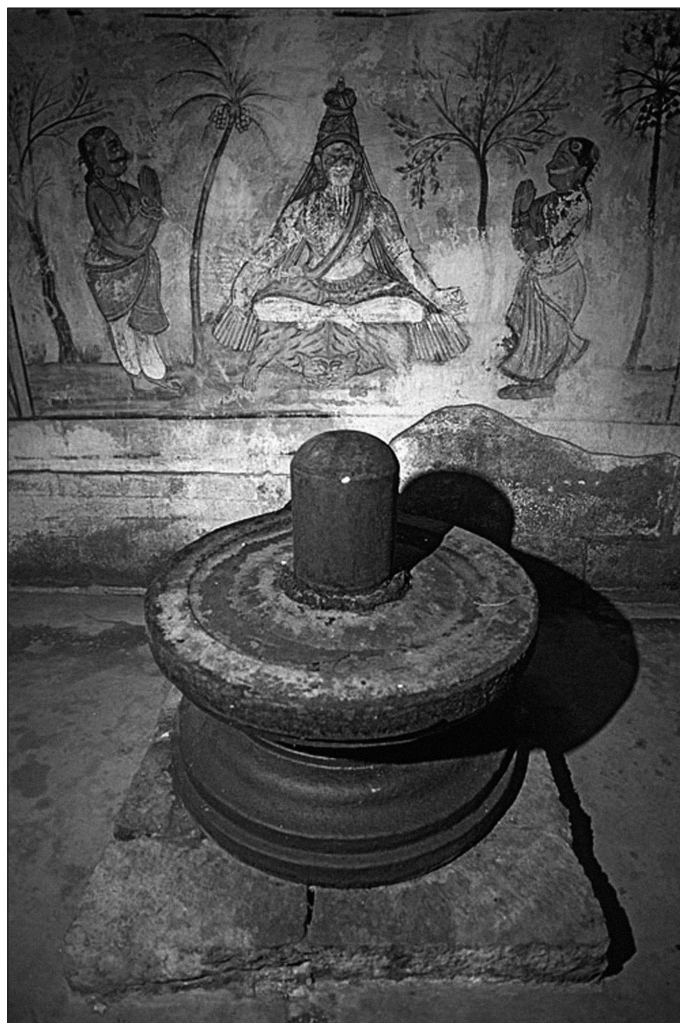
Wine, sometimes used as a pseudonym for Soma, is also mentioned in the Panchamakara ceremony (also referred to as Panchatattva or 5M) is a ritual which has 5 moments which all begin with the letter M. They are Madya (wine), Matsya (fish), Mamsa (meat), Mudra (grain or beans) and Maithuna (sexual intercourse). These moments have been interpreted slightly differently in different texts and schools, but suffice to say that they are symbolic, we will in this text focus on the wine aspect. The Panchamakara is for many scholars the main characteristic of Tantric LHP, since it contains sexual and antinomian aspects, which are used in self-deification.

Religious scholar Alexis Sanderson writes that these antinomian aspects are widely found in the LHP tradition, especially in the Kaula schools, in which the esoteric practise

have taken a step beyond what is normally allowed by societal rules and regulations.⁷ Kaula or Kaulika is a term denoting a movement or indeed a period in the early medieval Tantra, in which erotic rituals were of great importance. The term Kaula in itself is a strengthened form of Kula, which can be translated as “that which is of the Kaulas” or “one who worships Shakti in accordance to the Left Hand Path” according to Monier Williams.⁸

The Left Hand Path is, as Flood explains, also commonly referred to as Vamachara or Vama Marg, and these terms are those that most modern students encounter first. According to Monier Williams Sanskrit dictionary, the main translations of the word Vaama (first vowel long) are the following: left, backwards, averse, opposite.⁹ There is another very similar word, Vama, with first vowel shorter than a normal a— actually from Vedic Sanskrit where three levels of vowels are used. This Vama has the following translations

according to Monier Williams: beautiful, beautiful woman, desirable.¹⁰ This second word can be translated as woman, but also a desirable woman, something that fits well on the Left Hand Path where work with the goddess and sexuality is key, and not least in Dragon Rouge, focusing on Kali and Lilith etc. There is a third word, Vama, with all vowels “normally” short, and this word means: to vomit, to send out.¹¹ Here we again find a correspondence to the Tantric focus on sexual



Shiva linga at Tanjore Temple, Tamil Nadu, India. Shiva is also depicted on the wall behind.

fluids, which not least is found in the Yogini cults, and also denotes the left path of Tantrism.

The Right Hand Path in Tantrism is referred to as Dakshinachara and is according to Flood based on concepts of purity and cleanliness, in opposition to the Vamachara, which deals with aspects – such as those in the Panchamakara above – that are viewed as traditionally unclean and unpure.¹² In a comparison between the two paths, one will discover that the Right Hand Path generally views the substances of the Panchamakara only theoretically and symbolically, and do not use sexual intercourse or fluids in their rituals, as is done in Vamachara. The Right Hand Path thus has certain similarities to that which is commonly placed under this term also here in the West – a more passive, theoretic orientation to magic. But according to Sanderson the practitioners of the Kaula tradition – a LHP system – should not necessarily be viewed as rebels, but that one must also take the complicated and intricate ritual contexts in mind.¹³

According to Sanderson:

A person who underwent Tantric initiation (diksa) was less an anti-ritualist than a super-ritualist.¹⁴

The ritual itself is here, according to Sanderson, of great importance and it is not merely a question of attempting to do what is forbidden as a goal in itself, or to seek pleasure alone.

The Yoni Tantra writes about this:

A yogin is not a bhogin and a bhogin is not a yogin, but if one worships the yoni one is a Kaula, a person who has both yoga and bhoga.¹⁵

But the Yoni Tantra expresses that it is characteristic of a Kaula Tantric, a Left Hand Path practitioner, to mix pleasure (bhoga) with spiritual work (yoga). Not only trying to revel in pleasure, but not either like the priest or the RHP ascetic avoiding pleasure, the LHP Tantric attempts to use the power of pleasure to live more, to become more awake in life.

And in the Kaula tradition we can find examples on how to use the mystical wine, mentioned above:

What knowledge in the three worlds can match the magnificence of the yoni tattva? Devī, without the five tattvas of wine, meat, fish, grain and

intercourse, all is fruitless.¹⁶

Wine is mentioned frequently in the Tantras, not least in the Panchamakara ritual. And, when studying Tantra, it is of course hard to pin point where and when it is normal physical wine that is meant, or if it is the symbolical, magical wine, or possibly sexual fluids. One must further take into account that all those kinds of wine are used to awake the Kundalini, especially if it is consumed as a sacrifice. White writes:

The Wine that he drinks and the flesh and fish that he eats become offerings into the mouth of the kundalini, who rises up to his tounge to consume them.¹⁷

One can here easily get the impression that it can be about physical wine, but just as likely the spiritual wine. Perhaps, the circumstances around the consumption are of importance. From Kularnava Tantra (5-88):

One who serves oneself for the sake of pleasure with wine and the rest is fallen. Having dispensed with ones own lassitudes one should indulge only for the sake of pleasing the gods.¹⁸

Since the Kularnava Tantra places emphasis on the power of the wine, it is not unlikely that it may refer to the magical wine, or that the normal wine gains a special power through the Tantric.

Wine truly is the Terrifying Divinity (Bhairava) and wine is even called Power (Sakti). Ah yes! The enjoyer of wine can delude even the immortals!¹⁹

And:

Drink is Power, Sakti and flesh is auspicious, Siva: the enjoyer becomes the Terrifying one, Bhairava himself. The bliss that arises from this union of the two is called liberation.²⁰

But how can normal wine, if that is what is meant, gain such an importance? Feuerstein interprets the Kularnava Tantra as if the “real” wine is the nectar that is produced when the Kundalini is awoken and arrives to the highest Chakras, becoming one with the moon of conciousness that can be found in the head.²¹ Feuerstein believes that this wine is the foundation for the rituals that contains wine, and that these rituals otherwise would

be meaningless. Here he is possibly discussing Amrita.

The Yoni Tantra presents a description of Amrita:

The best of sadhakas should mix the effusion from yoni and linga in water, sipping this amrita, he should nourish himself with it.²²

What exactly is meant here can be hard to deduce here in this short treatise, but it is highly interesting to note that Amrita is mentioned in relation with this practise of sexual fluids. We can clearly ascertain a link from Amrita to the sexual fluids that are produced in the specially prepared and initiated Yoginis, which are central in the Kaula cult.

Amrita is translated and summed up according to White:

'Nondeath'; the nectar of immortality that is generated internally through yogic practice. In Hinduism, the sacred fluid which the feet of a divine image or ones Guru have been bathed.²³

When the inner energy, the Kundalini, has reached the highest levels, it enables the special nectar referred to as Amrita or Soma to flow. The Tantric here, must make sure that the Amrita does not fall into the stomach and is burned by the sun (a moon is thought to be located in the head, producing the elixir) that is located there. A special technique called the Khecari Mudra is used, in which the tongue is inserted into the passage that enters into the in the back of the mouth/throat, and the Tantric focuses on a point between the eyes (probably the Ajna Chakra). White describes how this method was explained to him by a modern Tantric, a Nath-Siddha in 1984:

As he described it, all depended on forcing the Goddess (*kundalini*) up into the head, from whence the rain of nectar (*amrtavarsa*) would flow down into the body through the *mrtyunjaya nadi*, a synonym for the *sankhini*.²⁴

The Sankhini is described by White as the "tenth door", the channel or opening which enables the Tantric to consume the Amrita.²⁵

Many descriptions exist of what the Tantric will achieve after having reached Amrita. The most common is that incalculable Siddhis are reached, magical abilities of all kinds: but often also Jivanmukti occurs, a total liberation

from rebirth and a personal deification and immortality while still in the body. There may also be examples of continued existence in different other worlds, in which he may encounter other Siddhas or gods, to interact with.

In conclusion, Amrita is an extremely central concept for the Draconian magician in the work with the Kundalini and the Dragon. This mystical elixir is that which opens the gate to Thaumiel. The blood of the Dragon in the hidden chalice of Satariel, which the magus drinks and opens the middle pillar; where the raw force of the earth plane meets the starlit sky of black divinity. The magician becomes a Shiva, a god.

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NOTES

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| ¹ White 1996, p. 10. | ¹⁴ Ibid. |
| ² Ibid. | ¹⁵ <i>Yoni Tantra</i> , p. 14. |
| ³ Ibid, p. 12. | ¹⁶ Ibid, p. 15. |
| ⁴ Ibid. | ¹⁷ White 1996, p. 220. |
| ⁵ Ibid. | ¹⁸ White 2000, p. 355. |
| ⁶ Flood, p. 43. | ¹⁹ Ibid. |
| ⁷ Sanderson, p. 129. | ²⁰ Ibid. |
| ⁸ Monier-Williams, p. 317. | ²¹ Feuerstein, p. 240. |
| ⁹ Ibid, p. 941. | ²² <i>Yoni Tantra</i> , p. 11-12. |
| ¹⁰ Ibid. | ²³ White 2000, p. 5. |
| ¹¹ Ibid, p. 921. | ²⁴ Ibid, p. 254. |
| ¹² Flood, p. 190. | ²⁵ Ibid. |
| ¹³ Sanderson, p. 130. | |

HENRIK J.

On the Importance of Physical Fitness



As the magician walks the path towards spiritual enlightenment there are many steps to be taken and many obstacles to clear away.

Since the dark magician walks another path than the light one he has realized that to be enlightened he not only has to sharpen his magical and spiritual self, but also the physical. Through his understanding that the physical self is as important as the other forms of his existence he starts to break down the final hindrance towards his self-deification.

Here is one of the key elements of the Draconian path: it is important to understand that because the magician has realized his physical self as important and in no way negative or sinful, he will not let it turn into something weak or tired. As little as he would let his astral self be faded, as little will he let his physical self deteriorate.

Kundalini is as physical as it is spiritual and mental. The poles of Ida and Pingala are very clear on this whole principle; only through a well balanced totality can the magician move forward.

I myself work out at a gym two times a week. At every session I end with a yoga pass that also is a Kundalini-meditation. I have found it very clear that the Kundalini flows much better when it is complemented by hard physical training and yoga. I also have the mental image of the Kundalini rising during the entire workout and the gym session is then in itself a magical working.¹

You will also find the beneficial effects from a fit body when doing harder breathing exercises. If you have trained your body to better

make use of higher amounts of oxygen in your blood you will find that these exercises will pass much more effectively without the need "to catch ones breath".

It should come as no surprise that the amount of training and exercising Draconian magicians are far more than in a light oriented order. We have students of the martial arts (this is perfect for exploring the connection between the physical and the magical, since that's a key part of the martial arts), regular gym training (as myself), bicycling as training, etc.

A Draconian sister who also is a close friend uses the martial arts form of Naginata² as her personal fitness form. She says: "I love the fact that we always begin and end the exercise with a meditation. The form of Naginata is in itself a very meditative art when exercising it which leads to a degree of control of the body which leads to control of the mind. It also forms your will, both magical and physical, and the ability to control it."

She also mentions the fact I mentioned earlier that the breathing gets easier to control and better when doing meditations if you do regular training. For her the results are clear both ways: the training gives better results magically and magic workings gives better results when training. It is here crystal clear how the physical and magical works together and must be balanced.

I have on many occasions been doing these kind of combined exercise/magical workings together with Daemon Deggial with great results during the almost seventeen years he and

I have been working together. This has included everything from long cycle tours to something as mundane as aerobics with weights in groups with non-initiated.

Julius Evola described this most clearly in his book *Meditations on the Peak*. Here he explains the way mountaineering can be used as symbolic for spiritual enlightenment. This is an epic book for the magician who wants to perfect himself. You can very easily exchange his examples of mountaineering with whatever training you so may choose yourself and be able to see the spiritual benefits.

This book is the one from Evola (and probably from most of the esoteric material out there besides our own internal material) that have influenced me the most.

Evola uses the way the mountaineer climbs a mountain with many parallels to a magician's spiritual quest.

When one climbs a mountain you always divide the whole climbing in smaller bits, you never take the entire mountain directly. You always make camp during the obstacle where you stay a longer period than only a break to reflect and plan for the next part. This can easily be seen as the magician's path for enlightenment where these camps are a synonym for the degrees he is initiated into. The only thing which should be in the mountain-

eers mind when he climbs is the next step not the entire climb to the summit.

The key is very evident in Evola's use of mountaineering as a symbol.

You must have a focused spirit as well as a fit body to be able to climb a mountain exactly as a magician must be able to transcend his spiritual mountain. Another point on the subject is made by Steve Savedow who writes:

Physical conditioning, as well as spiritual, is an equally essential factor in evocationary work. If not previously conditioned, or naturally very athletic, the novice who plans on practicing the art of ritual evocation should undergo an effective regimen of both endurance and strength building routines. The ideal situation, if at all practical, would be the study of the martial arts, such as Karate or Tae Kwon Do. These arts not only strengthen the physical attributes of the body, but they also sharpen the mental faculties of the mind. If the appropriate conditions for such studies do not exist in your area, it would be advisable to participate in both an aerobic and nautilus program, on an alternating basis, spending at least one hour daily exercising. The aspiring magician should strive to gain the ability to lift two thirds their own body weight to chest level with minimal effort, and to jog five miles in a reasonable time frame.³

A hike in the Bavarian Alps conducted in 2005 by members of Dragon Rouge.



PHOTO: HENRIK J. CHRISTOFER

I think it is very important to start working this way very early in a person's magical career. From the beginning when the adept starts his course he must for an example be able to sleep ten hours or more to make his dreams more clear to make them lucid.

If he doesn't train during his waking hours he will become tired and weak as a result from oversleep which will not only affect his entire body but also his other magical results. When I attended the magical week for a few years ago the morning Yoga held by Tommie was very important for all the adepts to make them both physically and spiritually ready for the workings during the days and nights. If you do this kind of Yoga exercises on a regularly basis your aura will become strengthened and be able to withstand the forces conjured.

Medical research has recent years found that meditation is an extremely effective way to have the subject to be more focused and well physically.

Yogis have always seen the link from the other way around. Yoga is a way to exercise physically to strengthen the spiritual.

A super well-built bodybuilder has only one side of the story understood exactly as a magi-

cian whom gets out of breath when walking in stairs have spent to much time in books.

I myself am totally convinced that you cannot become spiritually perfect without having sought the same perfection in your physical body.

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¹ A tip for the gym-uninitiated: BYOM – bring your own music. It's hard to half-meditate when the music of the mundane world is being played. The music of Lapis Niger is an example that works for me both for the workout part and the yoga.

² Naginata is a pole weapon that was traditionally used in Japan by members of the samurai class. It has become associated with women and in modern Japan it is studied by women more than men; whereas in Europe and Australia naginata is practiced predominantly (but not exclusively) by men. A naginata consists of a wood shaft with a curved blade on the end; it is similar to the Chinese Guan Dao or European glaive. Usually it also had a sword-like guard (tsuba) between the blade and shaft. (www.wikipedia.com)

³ Savedow, Steve: *Goetic Evocation. The Magician's Workbook, Volume 2*, 1996 Eschaton Productions, Chicago, Illinois, pg 1-2.

ALESSANDRO V.

The God of a Thousand Faces

Thoughts About the Use of Ritual Masks

The mask is an object that always projects our mind in a pattern generally different from the normal space-time connection. Beside the fact that it connects our mind to the playing action, which means to play a different individual on a theatrical level – realistic or not – it always reminds in our mind a more general “different world” made of fantasy. Masks are powerful objects bringing in our inner consciousness that process called “re-enchantment of the world”.

The word ‘mask’ has different roots. According to some academics, it comes from the medieval Latin *masca*, meaning witch, which

we have in today's Piedmont dialect. Beside this, others claim its origin in the Arabic *mascharat*, meaning masquerade, but we must notice that the Latin one was used before the contact with the Arabs during the crusades. From a cultural point of view, both the meanings are focused, since the concept of mask has both a comic side and a dark side. In modern European folklore the first one is shown in the use of masks during plays, while the dark side is shown by the roots of the different masks, since all of them derive from ancient and medieval gods and demons. However, first of all, the mask is a hierophany and a holy symbol,

a transfiguring tool which can project the soul into the realm of the sacred: from this point of view, the mask – as theatre in general – can be described as “ritual”. The key concept of the use of ritual masks are transfiguration and possession. The first one occurs when the adept transfigures himself in a force, the latter when the adept becomes possessed by an entity through the mask. A good example of transfiguration through a mask occurs during the use of war masks, i.e. the transfiguration of the *berserkir* and *ulfhednar*, or the transfiguration of Maori warriors through the use of war-related face painting (since also face paintings can be ascribed as masks). Instead, the use of masks strictly related to a particular entity (e.g. Baron Samedi in Voudou or Hellequin in the traditional European carnival) brings a phenomenon connected to possession.

The mask is intended to cover the face, giving another identity animal, human or divine. The face is the key to distinguish individuals: change of it is intended to leave the identity, becoming someone else, something else, in other words to impersonate a different role in order to acquire the powers, skills, strengths and virtues, to be used to heal, predict the future, win a war, reveal a mystery, telling a myth. Its peculiar magic is evident in religious or shamanic rituals in which the priest covered by a mask performs the ritual or rite or heals. In essence, the mask becomes a sacred instrument and vehicle of magic or divine power. We must notice also that the mask is a simulacrum of the force or entity: this means that it can act by itself, in fact masks are also used by themselves without individuals playing behind them, to protect halls and houses. This also put in evidence the fact that the action of the mask is genuinely magical and not only psychological and based on suggestion, as claimed by some contemporary magical theories: the mask allows the magician to incarnate a force effectively, and not only on an inner psychological level.

The use of masks is adopted in traditional forms of theatre from all around the world. It is important to briefly highlight how many anthropological researches have separated the different functions of the mask within the various continental areas: in general, the mask



*A demonic mask from Sardinia in carved and painted wood.
From Il Folklore, P. Toschi 1967.*

is an instrument with which man can capture the power of supernatural spirits, using it for the benefit of the community or focusing it on a particular magical or initiatory purpose. The mask is often associated with ancestor worship. The human or animal subjects are the most widespread, resembling the spirit in which the adept wants to act, hiding the one who wears. But, as already stated, the mask is not a disguise by which one tries to hide his identity, the masked man will not hold himself out to a deity, but it is the same god which is

temporarily acting through the man. The universality of the mask as a ritual tool means that it can be also today a powerful magical mean to the draconian magician: looking at the different traditions used in Dragon Rouge, we can notice that everyone uses or used masks, from the Tibetan *bön po* to traditional European witchcraft.

Thinking about the use of masks inside the magical tradition of the Order we can assess two different ways to use them: the first one can be the use of masks in a traditional way, or directly inside a particular system, i.e. the masks related to traditional European witchcraft. The other one, perhaps the most interesting from an practical perspective, is the adaptation of the mask tool to the inner structure of the Order, or the Qliphotic Qabala, for initiatory purposes, and then relating it to all the system included in the G.O.T.A. We can try fixing some general correspondences to each sphere/degree, including mask somatic types, colours, symbols and entities:

LILITH – black or dark brown masks with beastly somatic types, dark forest motives. Mask type from *Commedia dell'arte*: Pulcinella and the first Zanni. Related god/demon/spirit masks: elemental spirits of earth, Trolls,

Orcs, Gnomes, Hecate, demons of the element earth, Astarte, Chitpati, Kernunnos.

GAMALIEL – dark red mask with black motives, beastly but sensual body-type (i.e. Harpies), Mask type from *Commedia dell'arte*: Scaramouche, Colombina. Related god/demon/spirit masks: elemental spirits of water, Harpies, female Elves, dakinis, Sylphs, Diana, Artemides, Erzulie.

SAMAEEL – black, white and red masks with harsh somatic types or completely anonymous somatic types. Chaotic and asymmetric motives. Mask type from *Commedia dell'arte*: Arlecchino, the second Zanni. Related god/demon/spirit masks: mercurial spirits, tricksters, Legba, Wotan-Odhinn, Hellequin, Erlik Khan, Anubi.

The use of such masks can help the initiands to awake the qliphotic aspects of the unconscious during the ritual play or performing rituals connected with each degree. Another interesting use is of course the use of the mask as a mean of contact with the personal Daimon, by letting it come out in the shape of a mask created by the magician himself. As the Daemonic Seal or the magical name, the mask can create a point of contact with the daemonic self and the corresponding higher consciousness.



Commedia dell'Arte characters from left to right: Colombina, Pulcinella, Scaramouche and Arlecchino. From Maurice Sand's *Masques et bouffons* (Comedie Italienne), Paris, 1860.

THOMAS KARLSSON

The Qliphotic Sigils

We are currently publishing and introducing the Qliphotic sigils in Dracontias, and we have now reached Samael. These sigils are very powerful and working with them may generate extreme energies that are hard to control. The Qliphoth has been known as the excrements of the universe or fruits on the Tree of Death; they are associated with abnormalities and forces of chaos. The Qliphoth often brings strong experiences of sex and death, lust and suffering and other paradoxal extremes. Do not work with the Qliphoth if you are not balanced both psychologically and physically.

Samael

Samael is associated with: journeys, intelligence, communication, writing, education, healing, travelling between the worlds, changed states of consciousness.

Initiatorically: Formulate the magical will and expand your esoteric work intellectually so that you may consciously enter into the OD. Focus on a life long work with the Draconian Current. A deepening into intellectual esoteric traditions and areas.

Initiatic act: The formulation and swearing of the Dragon Oath. Entering into Ordo Draconis Minor.

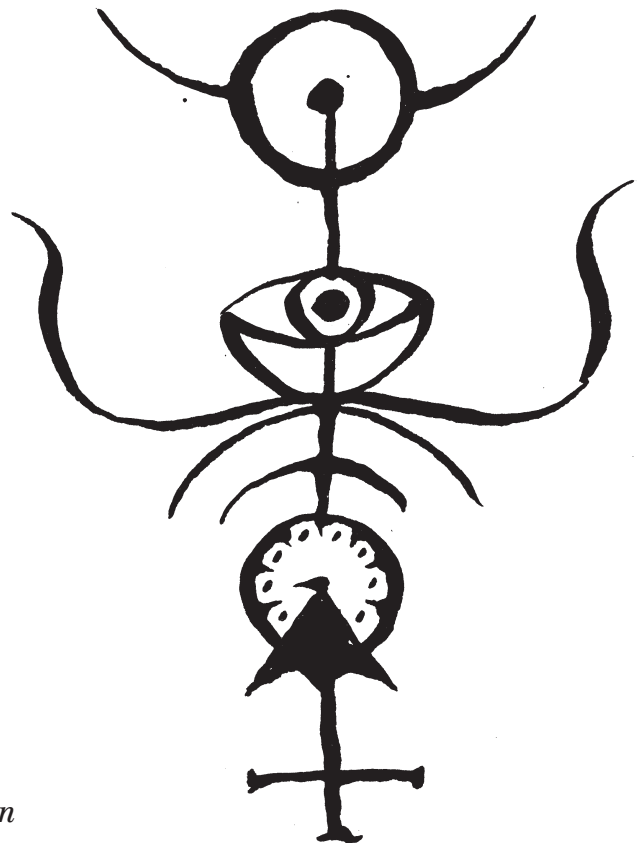
Alchemistically: Solution: disintegrate the old burned self in the great ocean and water to allow the birth of the new magical self.

Magically: Master the magical work through advanced systems, for example Qabalah. Magical formulas, automatic writing.

Black Arts: Knowledge, education, poetic abilities, to be well spoken.

*Wanderers between insanity and wisdom
Bearers of the serpentine two headed staff
Beauty and laughter are thy footprints
When you walk in the infinity of the desolation*

Mantra: SARAF ADONAI SAMAEL





THURSDAY, SEPTEMBER 17TH, 2009

Qliphotic Qabalah, Goetic Magic and Draconian Initiations

SEATTLE, OREGON

Thomas Karlsson will lead the first official Dragon Rouge magical working on the American continent. This evening we will explore the tunnels of the Qliphoth and work with Typhonian Alchemy and Goetic invocations, where we summon initiatory entities like Lilith and Lucifer.

On this occasion there will be options for initiations in Dragon Rouge and the foundation for a future Dragon Rouge lodge in USA might evolve out of this meeting.

Thomas Karlsson is the founder of Dragon Rouge. He teaches Western Esotericism at Stockholm University Sweden, and is the author of Qabalah, Qliphoth and Goetic Magic, Adulruna and the Gothic Cabala and Uthark: Nightside of the Runes.

The course will be held Seattle, Oregon, between the hours of 6pm and 9pm. The cost of the course will be \$75. For more information, contact ajna@theajnaoffensive.com.

The weekend to follow will find Thomas presenting a lecture at the Esoteric Book Conference 2009, September 19th & 20th, at the Seattle Center along with Richard Kaczynski, Michael Staley, Daniel Schulke, Robert Ansell and others. Thomas Karlsson will present his book which was published in the US by Ajna Bound and give a lecture on Qliphotic Qabalah and Esoteric Gothicism with a discussion on how ancient conceptions of divinity and darkness might answer modern man's spiritual questions.

Lodge Programs



DRAGON ROUGE

Stockholm

The meetings in Stockholm are since autumn 2008 associated with initiatory level and a new member will be invited to the meetings after having begun the first letter course, through the mediation of the contact person.

The meetings are based on different subjects which are worked with during longer periods. The actual meetings are not limited in time but leave it open for longer and deeper workings, both in theory and practice, and can be followed by social events.

We will also have a deeper form of seminar. These seminars will be on weekends and solely from 2.0° and 3.0°.

www.dragonrouge.net
mail@dragonrouge.net



LODGE SINISTRA

Malmö

The magickal work in Lodge Sinistra takes place within a circle structure, where emphasis is put on both theory and practice. The circles are open for anyone with an interest in joining the order. A pure focus and dedication is vital. Individuals interested

in the lodge and the circles are very welcome to initiate contact. Lodge Sinistra may also commence workings that are not directly connected to any of the circles, and different magickal interests will not exclude anyone.

Active circles and projects

The lodge work is as of now predominately focused on the following three circles:

ASTRAL CIRCLE

The Astral circle consists of individuals with a strong interest in exploring the non-physical realms. We work with advanced techniques and practices for reaching ever deeper into non-physicality. At this time our meetings are mostly theoretical, where we discuss everything from individual experiences to interesting literature.

The circle is working with a specific project for a certain amount of time. The time frame may vary between projects. Workings in the Astral circle will require a lot of solitary work, although many projects may involve non-physical interactions in different shapes and forms. The circle is open for beginners, advanced travelers and everything in between. Individuals who want to take part in the circle from a long distance are also very welcome.

CIRCLE OF INITIATORY WITCHCRAFT

This circle is only for members initiated into degree 2.0, or by special invite. Members not living close to Malmö can contact the lodge if they want to take part from a distance.

The circle works with experimental techniques, taking part within a European tradition of witchcraft which here is being interpreted from the basic principles of the left hand path.

INTRODUCTORY CIRCLE

The Introductory circle is open for members working with material for courses 1.0 and 2.0. Other members wanting to share their knowledge and experiences are also welcome to join. Discussions and practices are meant to deepen knowledge and insight into the magickal system of Dragon Rouge, as well as esoteric work overall.

June–August 2009

The Astral circle continues its work with mutual dreaming and utilizes techniques for advanced astral travel. During summer the circle will also work with a different project under an intense period of time. Details of this project are not ready at this time.

The Circle of Initiatory Witchcraft is in a stage of planning the next project. Please contact the lodge for more information.

The Introductory Circle continues its work with degree 1.0 and 2.0.

sinistra.dragonrouge.net
sinistra@dragonrouge.net



LODGE HELDRASIL
 Thüringen, Germany

Lodge Reform Germany

As announced in Dracontias 4 / 2008, Lodge Heldrasil's working method renews for 2009. Now we are focusing on different projects instead of monthly Lodge meetings. Currently, we have established four working groups with different magickal strands caring for the different interests of our members. All working groups (the name "working group" we have chosen because it says what it is: working in a group) will exist as long as there are members who have an interest in participating in the group. Every group has a leader who must have at least the initiation into 1.0 Lilith and who is known to us personally. Each group is working on a specific project and has two meetings per year at least; participation in the meetings is compulsory to all active members of the group. By these reforms Lodge Heldrasil intends to enter a more intense operative phase, which will offer demanding workings and call for dedication from the participants. The Lodge holds once a month a meeting where we teach magick in theory and praxis under

the label "Meetings for Applied Occult Live Art". Every member individually decides how active he or she wants to be, selecting one or more working groups suiting his or her personal interests.

The Working groups

THE PATHS OF HECATE (Greek Mythology).

Access: every member. Supervisor: Wolf Kaminski (gerjahn@gmx.de)

The Group The Path of Hecate/Greek Mythology explores different Greek gods in their dark and magickal aspects. The current focus of the project is Hecate since she represents a supreme guardian goddesses of the left-hand path in her aspects as guide to the underworld and as a goddess of the moon, the night and the witches. Further projects will include Hypnos as the God of Dreams/Trance States, Mnemosyne the Mistress of Memory, Pan, Aphrodite and Eros in their darker eroto-magickal aspects and of course Hades and Persephone as Master and Mistress of the underworld.

HELWEGR. Access: every member.

Supervisor: Michael Söllner (eddahagen@aol.com)

The Group Helwegr explores the dark side of the Runes and his impact on the Left Hand Path. The first project is based on the Uthark-Runerow as an initiatory system and includes Seidr.

ARS GOETIA. Access: Initiands into the 1.0°.

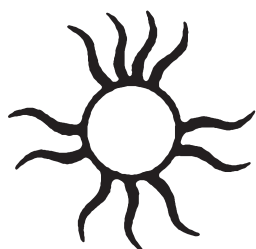
Supervisor: Tobias Buckenmaier
 (vorname.nachname@gmx.com)

Ars Goetia is exploring the Goetia and practicing Demonology based on different Grimoires, this also including invocations basing on the Necronomicon and alike. Here advanced dark magick is practiced. One focus is set on approaching the invoked force as dark aspect of the own shadow-self, so an initiation in at least the degree 1.0 Lilith is necessary.

HA-ILAN HA-HIZON. Access: Initiands into the 1.0°.
 Supervisor: Holger Kliemannel (loge@heldrasil.de)

In this group we explore the qliphotic tree with all his tunnels in all aspects. This working are based on our older project called "Tzaphirion", an initiation in at least the degree 1.0 Lilith is necessary.

heldrasil.dragonrouge.net
loge@heldrasil.de



LODGE SOTHIS

Naples, Italy

New Working Method

As announced before the summer, Lodge Sothis' working method renews for the new magical year September 2008–July 2009, focusing now on different projects instead than on weekly workings. The projects can take place one or two time in the course of a month and a special emphasis will be placed on actual meetings among the participants. The Lodge therefore intends to enter a more intense operative phase, which will propose demanding workings and dedication from the participants. Each project will take place for an indefinite period of time, ranging from 9 months to 2 years and will be composed of different layers, from workings for newer adepts to more advanced levels. Every single members decides how active he wants to be, selecting one or more projects he wants to participate to.

The Projects

1. THE MEFITIS PROJECT

Access: initiands into the 1.0°. Supervisor: Alessandro. Workings start September 2008.

The Mefitis Project, which started last term, will continue as programmed. All newcomers can contact Alessandro for preliminary instructions. The projects deals with the rediscovery of the Draconian tradition through the filter of South-European traditions as the Italic, the Roman and the Greek ones.

2. THE DEMONOLOGY PROJECT

Access: initiands into the 1.0°. Supervisor: Alberto. Workings start October 2008.

This project is strictly connected to the Qliphotic one, and it aims at establishing a close contact among the adepts and the intelligences of the dark side. This will take place in different ways, through rituals, meditations, ecstatic workings, dreamworkings etc. We'll deal with the mighty 72 of the Lemegeton, but also with the powers of the Grimorium Verum and

other grimories, not last with the entities channelled by Dragon Rouge through the years.

3. THE QLIPHOTH AND TYPHONIAN ALKHEMY PROJECT

Access: initiands into the 1.0°. Supervisor: Alberto. Workings start October 2008.

This project will deal with the systematic exploration of the Qliphotic tunnels and spheres, connected with the principle of alchemical becoming. This project is linked to the demonological one, and members are encouraged to take part in both.

4. THE DARK SHAMANISM PROJECT

(Eurasian Magic, Uthark, Folk Magic, Witchcraft, Techniques of Ecstasy)

Access: Preliminary workings: initiands into the 1.0°. Later by selection. Supervisor: Alessandro. Workings start November 2008.

The project focuses on the dark techniques of shamanism, such as those inherited by medieval witchcraft but also those of Siberian and Central-Asia shamanism. Shamanism will be studied in its darkest forms, as those practised by Buryat and Tungusic "black" shamans but also through the ecstatic techniques that have been transmitted sub specie interioritatis in the Western systems.

5. THE PROJECT OF AFRO-CARIBBEAN INITIATORY MAGIC

Access: initiates into the 1.0°. Supervisor: Alberto. Workings start: November 2008.

This project is reserved for those who feel a unique attraction towards the darkest forms of Afro-Caribbean magical currents. These systems will be explored in relation to the sinister current of Dragon Rouge. We'll especially deal with the theme of necromancy, but also with astral and witchcraft techniques belonging to Petro Voudou (especially the Cult of Ghedes), to Palo Mayombe and to the Cult of Santa Muerte.

6. THE DARK HERBALISM PROJECT

(Non-Operative Project)

Access: initiands into the 1.0°. Supervisor: Åsa (Dragon Rouge Stockholm – Mother Lodge). Workings start: September 2008.

This working group will research and develop incenses, ointments, dusts and anything that is possible to realize through botanical alchemy. To participate one has to possess proved skills in this field.

sothis.dragonrouge.net
sothis@dragonrouge.net

UR-HEKA PUBLISHING and FIAT NOX

UR HEKA is a small, low-budget publishing house born inside lodge Sothis, which aim is to publish material written by members of the lodge and of the Order, in addition to magical and esoteric works related to the left hand path we may find suitable to release. Until now we have released the following works:

THE PATH OF THE WOLF (41 pp., A5 format) by Vira Saturnio. See description in a previous Dracontias. Price: 5 EUR

FIAT NOX is the bulletin of Lodge Sothis, in which we discuss magical practices, and whose aim is to exchange knowledge and ideas with the Order. Everybody is welcome to provide contributions.

Until now we have three issues out, n. I (November 2002), n. II (July 2003) and n. III (July 2005).

- November 2002 issue is a monography about the Thoth Tarot, and features some extra contents about auric workings and purification rituals. Price: 5 EUR

- July 2003 issue (34 pp., A4 format), has contributions both from the Italian and foreign members of D.R. and it includes theoretical and practical material Price: 5 EUR

- July 2005 issue (35 pp., A4 format) is the summary of 2 years of the lodge's researches into dark Egyptian magic, and presents many new and unpublished articles and an impressive collection of rituals and sigils. Price: 5 EUR

To order an issue you must have at least started practicing the magical course 1.0°. You order our material by sending an email to sothis@dragonrouge.net or urheka@email.it.



LODGE MAGAN

Silesia, Poland

In 2009 we will continue our project of exploration of the eleven aspects of Tiamat embodied by the eleven monsters that she has created to fight the forces of Light. They are the antinomian principles of Chaos / Darkness which complete and maintain the cosmic balance and which correspond to the eleven levels of the Qabalistic Tree of Night. The project started in the winter of 2007 and is our main project for the forthcoming years.

The program for the forthcoming months:

June – Goetic magic, demonology, traditional black magic

July-August – Summer break

September – Tiamat and her eleven Qlipothic aspects, part VII

Other Lodge Magan publications
Occult magazine Dragon's Blood:

Dragon's Blood #1: Beasts of Watery Abyss

Dragon's Blood #2: Practical Necromancy

Dragon's Blood #3: Dark Witchcraft

Dragon's Blood #4: Egyptian Magic

Dragon's Blood #5: The Adversary

Dragon's Blood #6: Lilith

Dragon's Blood #7: Samael

Books:

Glimpses of the Left Hand Path, 2004

Exploring the Unnamable: Wanderings in the Labyrinths of Zin, 2007

Please visit our website for more info about the releases.

In preparation:

Dragon's Blood #8: Via Nocturna. The eighth issue of Dragon's Blood magazine will be devoted to "The Way of the Night". Authors interested in contribution of material to the upcoming issue are welcome to contact us for more details.

magan.dragonrouge.net
magan@dragonrouge.net

Ritual Group Mexico

We are exploring the dark side of the Aztec & Mayan traditions, specially the Aztec Gods of Death, Initiation and Night: Lord Tezcatlipoca and Lord Mictlantecuhtli; we want to explore the modern cult of the Santa Muerte and the prehispanic traditions in general but we are very interested in the Nordic Pantheon too. All members are welcome to join us or visit us.

Contact: mexicanritualgroup@hotmail.com

Temple Group Uppsala

Project: Tibetan Tantrism part 2

THE YOGA OF THE ILLUSORIC BODY
& THE CLEAR LIGHT.

The Tantric Circle of Temple Group Uppsala

During spring 2009, the Tantric Circle started up the second part of our work with the tantric tibetan tradition of Naropa. The timeframe will be quite loose, but those interested should as soon as possible get in contact with the Templegroup to get the material and begin working with it, especially if you are not acquainted with the astral worlds, which is the focus of this aspect of the initiatory system. The basic idea is to go through a series of esoteric techniques on the astral plane, such as shapeshifting to tantric deities and thereby coming to a series of initiatory insights that will make it possible for the adept to continue with the higher levels of the initiatory system.

The project is based primarily on the active members own private work with the techniques described in the two papers that one gets access to when one joins the project, the first being techniques on how to access the astral plane and how to get used to the experience, the second being the traditional tibetan techniques. In Uppsala we will arrange meetings with the focus on discussions on results, and possibility to get answers to questions on problems. This will also commence in emailform for members in Sweden not living in Uppsala.

IMPORTANT FOR ENGLISH SPEAKERS:

During the summer, the material for both the first and the second project will be translated into English, thereby making it possible to get access to the material and also get feedback!

The Circle of Initiation

The circle of initiation will change skin and the tantric circle will take over as the primary circle for new adepts. What the circle of initiation will change to will probably be revealed during the magical week.

The Circle of Traditional Witchcraft

The activities of the circle will continue to be spontaneous and



informal meetings where we primarily work with the qliphotic qabalah connected to the qliphah of Samael and some tunnels around this sphere.

Contact: tg.uppsala@gmail.com.

Ritual Group Athens, Hellas

Solomonian Magic is our current main source of interest. Qliphotic pathworkings and Invocations as a preparational work will lead to the Invocation of a demon from the Goetia.

Contact: typhonic_g@yahoo.gr.

Temple Group Finland

Temple Group Finland is based in Turku (Åbo) on the Finnish west coast, and is open to members from the whole country. At the moment, we do not have any scheduled workings, but occasionally we conduct group workings related to the letter courses of Dragon Rouge, and to the old Finnish magical tradition. During the summer we will also have preparatory workings for the magical week on Gotland. In case you are interested in participating, please contact the temple group at: rgfinland@hotmail.com.

Ritual Group Gothenburg

In the autumn of 2008 and spring 2009 the ritual group in Gothenburg will undertake an in-depth exploration of the legendary magical tome known as Grand Grimoire. Our intent is to create a modern practical complement to the ritual texts and mysteries within the book to encourage further explorations by our draconian peers.

*Where Lucifer is the brilliance of the star
I am the breeze of the dreamer.*

*Where Astaroth is the proclaimer of the
antiword*

I am the ink of the draughtsman.

Where Lucifuge is the liar's tongue

I am the sound of truth.

I am Belzebuth, Lord of the Flies.

Contact: rg-gbg@hotmail.com

Magical Courses

The magical courses of Dragon Rouge are recommended to all members that want to deepen their knowledge of magic and get a schedule for magical work with practices and advices. The courses are also the key for those who want to get initiated in the grade system of Dragon Rouge. For the prices, see the shop in the Member Section of the site, where all prices are automatically calculated to suit different destinations and currencies.

Magical Course 1.0°

As a member of Dragon Rouge, you have the possibility to order a six month letter course that will present the foundation of magic and draconian philosophy. After the course you have the possibility to be initiated in the first grade in Dragon Rouge (Lilith 1.0°). The course consists of extensive material of a value of at least EUR/USD 100 (if bought separately) and it also includes previously unpublished texts. The six parts of the course consists of theory and a monthly practice schedule for practical magic and parapsychology. As a participant of the course you will get personal guidance through contact persons in a section of the forum on the DR website, which only the participants of the course have access to. Your user account automatically gets upgraded when we receive your order for the course. The course includes:

- The foundation of magic and draconian philosophy.
- Rituals and ceremonial magic.
- An introduction to dark magic.
- The foundation of Qliphoth and the Qabalalah.
- Chakras, kundalini and sex magic.
- Typhonian alchemy and odinistic rune magic
- ...and many other subjects.

Payment is done in the same way as the

membership and please keep your receipt until you have received your package.

NOTE – Those who already have the 1,0 Course can buy the new version for half price.

Magical Course 2.0°

This is the magical course that can make an initiation in the second grade of Dragon Rouge possible (Gamaliel 2.0°). The course is constructed according to the same pattern as the first one (Lilith 1.0°), but with a more precise direction and with more personal commitment. Magical course 1.0° must be completed before you can begin with 2.0°. The course includes:

- The foundation to the second qliphotic level.
- The philosophy of the left hand path.
- Dream control and astral journeys.
- Witchcraft.
- Sex magic and carnal alchemy.
- Astral rituals.
- Demonology and deeper studies of the Qliphoth
- ...and many other subjects.

Member Shop

It can take up to 2-3 weeks before what you have ordered arrives, but usually you will receive your items considerably faster. To order you send well-hidden cash in a registered letter to the address of the order. Always save your receipt of the letter until you have received what you ordered. You can also pay with PayPal or credit card. Then use our online Member Shop at www.dragonrouge.net.

Books

QABALAH, QLIPHOTH AND GOETIC MAGIC
By Thomas Karlsson

Qabalah, Qliphoth and Goetic Magic by Thomas Karlsson is a unique practical introduction to magic. The main thread of the book is the exploration of the Qliphoth and the dark mysteries which have for so long been a repressed part of western esotericism. Instead of ignoring and denying the dark side, the author reveals, step by step, how man can get to know his Shadow and, through this, reach a deeper knowledge of the Self. By exploring and not by repressing the Shadow it can be transformed from a destructive force into a creative power.

The book deals with the problem of evil, the symbolism behind the fall of Lucifer and man's creation process according to Qabalistic philosophy.

The theories that are presented in this book are also linked to practice. Several examples of rituals, meditations, magical exercises and occult correspondences can be found within. Qabalah, Qliphoth and Goetic Magic contains more than one hundred demonic sigils and pieces of art that were created specifically for this book. A unique collection of all the sigils from the classic grimoires Lemegeton: The Lesser Key of Solomon and the infamous Grimoire Verum are also included.

Binding: half-cloth hardcover. The first 30 copies are signed by the author. 248 pages.

UTHARK: NIGHTSIDE OF THE RUNES

By Thomas Karlsson

This is an introduction to runosophy and gothic

rune magic. It is based upon the controversial Uthark theory advocated by the Swedish professor Sigurd Agrell in the 1930's. The Uthark is thought to be the dark and secret version of the rune row only known by the initiated rune masters. In this book the Uthark theory is applied to practical Nordic magic. The book contains a chapter about the Swedish rune mystic Johannes Bureus who expounded a system of gothic rune qabalah in the beginning of the 17th century. The dark dimension of the runes and the underworld initiation of Odin is the main theme of this book. Uthark: Nightside of the Runes presents the runes as a Helwegr – a road to Hel, which leads to illumination and self-deification.

Binding: hardcover. ISBN: 91-974102-1-7.
Number of pages: 150.

NYX

NYX is an international internet-based circle focused on magic channelled by female magicians, practical as well as theoretical. Our magical workings follow the phases of the moon, and rituals/ceremonies/workings are conducted each full and dark moon and at magical festivities. Both female and male magicians from 1° Lilith are welcome.

2009 is the sixth year of NYX and the in-depth kliffotic tunnelworkings we have shapeshifted us through during the last years will continue. We will also publish some workings and rituals performed during the years and at the magical week in Gotland.

For more information contact Kirke at nyx@dragonrouge.net.

Webpage and Member Service

www.dragonrouge.net

Feel free to visit our webpage on the internet. Apart from the regular information, you have the possibility to use the members section for discussions and to share information with the other members. We also offer magical literature and older DR material for download in PDF format.

HOW TO ACCESS THE MEMBERS SECTION

To log in to our members section it is required that you register a username. The options of user name is (example John Peter Smith):

John
John S.
John Smith
Smith
J. Smith
John P. Smith
John P. S.

All other combinations than exactly as above will be rejected and it has to be written exactly like this (with capitals and periods), or else you won't be able to log in. There is also a limit of maximum 20 characters including spaces.

Password is can be anything you like, but must contain both letters and numbers.

Send an email to administration@dragonrouge.net and tell us who you are and which user details you want.

In the member section you also have access to the Member Store and in the control panel you can administrate your user account (change password etc).

The member fee is € 40 in Europe and € 45 outside Europe.

MEMBER SERVICE

On the webpage you also have access to our Member Service, where you can notify us of address changes and if something you ordered didn't get to you or if the Dracontias didn't arrive. Or anything else that concerns the administration of the order.

SUPPORT FUND

The Support Fund of Dragon Rouge was originally started with the goal of gathering 15,000 SEK in order to restore and furnish our Draconian temple at Gotland, a goal that was reached and the temple was first inaugurated at the Annual Meeting 2003.

Since then, the temple has been improved both practically and aesthetically, and we have more plans for the temple and the vi behind the temple building — the fireplace that serves both ritualistic and leisurely purposes at our meetings.

When contributing to the support fund, you can stay anonymous or use a pseudonym if you wish, otherwise your name will be presented together with the sum. The use of the fund money is reported at each annual meeting.

PAYING WITH PAYPAL AND CREDIT CARDS

On the webpage you can order everything we offer for sale, for example courses, books, other publications, etc. These you can pay with credit cards Also the annual fee for membership and donations to the Support Fund can be paid there by card.

PAYING WITH CASH

If you don't like to order through the webpage or paying over internet, you can order like before by sending cash in a registered letter. Always keep your receipt until receiving what you've ordered.